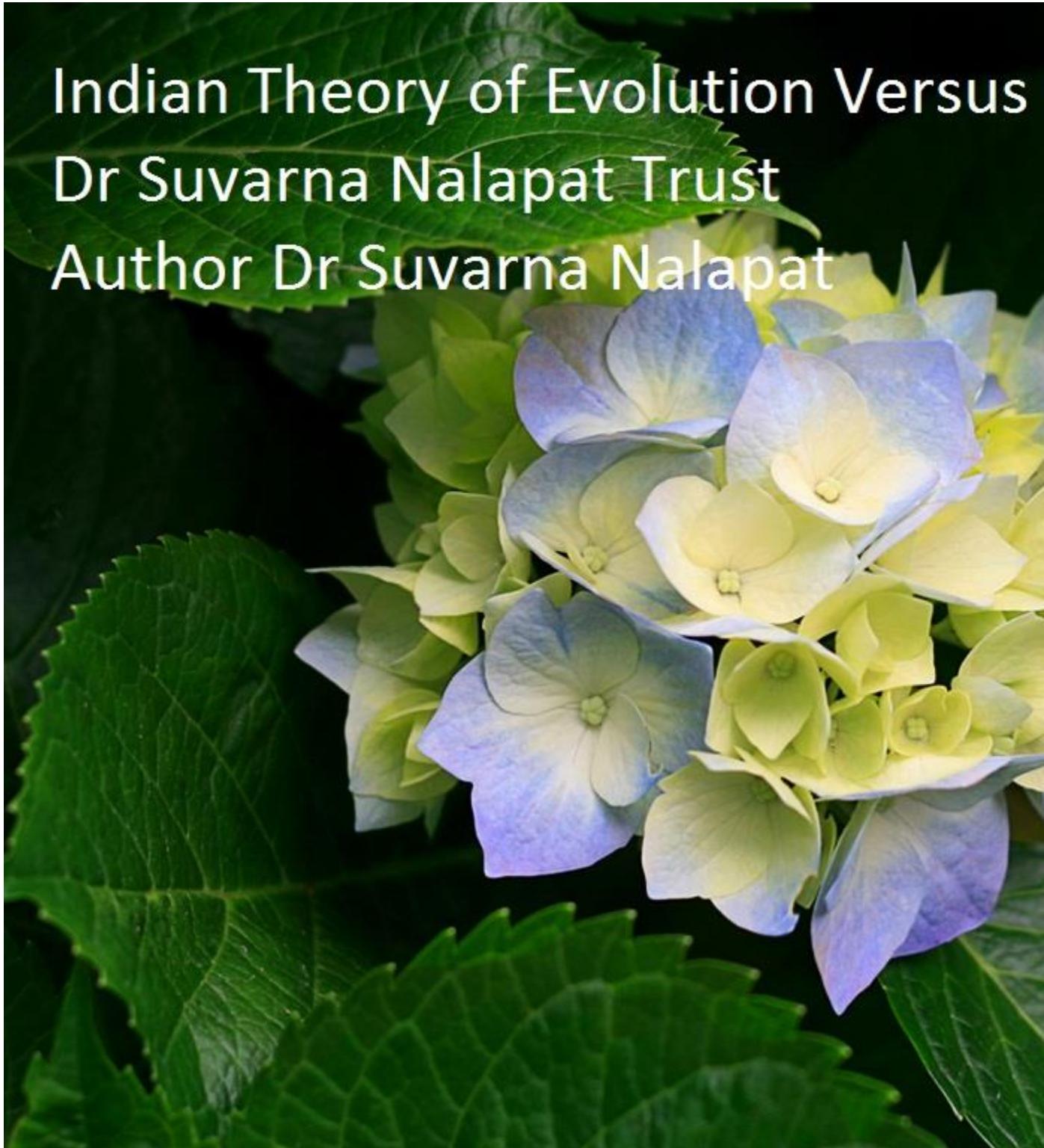


INDIAN THEORY OF EVOLUTION
VS DARWIN'S THEORY OF
EVOLUTION

Indian Theory of Evolution Versus Dr Suvarna Nalapat Trust Author Dr Suvarna Nalapat



In 2008 I got an email message from an unknown friend Cynthia Hall from theology.ox.ac.UK .It read that in the 150th year of Darwins theory of evolution a discussion on it is being held in Oxford University in Britain.I was asked to send an abstract for the conference and if selected it would be read out there in June or July in Ian Ramsay center for Oxford University.For a scholar ,such a invitation is really precious.Whether your paper is selected or not ,the very fact that you were considered as one of the persons by the panel to approach itself is good .The peculiarity I noticed was that the heading for the conference was :"Religious responses to Darwinism 1859-2009." The very fact that the Indian theory of evolution is considered as one among the religious Theories of evolution in Bible or any other texts of the kind is a construct of European sciences after Industrial revolution.I did sent an abstract but as expected it could not sieve through to the final selection.What I have to speak about this is not on Indian religion ,but on Indian science and philosophy which is a culture of the most ancient living tradition of the entire world and which is beyond all sorts of sectarianism and hence to be preserved for the sake of humanity.The word Hindu (which was the ancient name for Indu or Moon and Sindhu for ocean that surrounds India) is a civilization and culture and not a religion in the semitic sense .

How did I approach the problem of Darwin's evolutionary theory and Indian evolutionary theory ?

There are five principles mainly dealt with in Darwin's theory.

- 1.The probability and chance theory
- 2.Nature;Power ;opportunities and freedom for making a selection
- 3.The ability to cope with and the teleology
- 4.The nominalism and essentialism about species
- 5.The tempo and mode in evolution.

For survival of the fittest ,natural selection is mandatory.And this opportunity and freedom happen only in a place where there is more biodiversity.In a place where there is a single or only a few races of life forms this does not exist.When we say a single father like Adam ,this monoculture eview is there,excluding all races except human being.In India we find Brahmakasyapa (first man , created by creator Barhmaa ,son of Vishnu) fathering all living and nonliving creatures on earth and is thus different from Adam .The polar regions with very little biodiversity is therefore excluded from such a state.The tropical rainforests get the unlimited scope for natural selection and survival of fittest.The ability of organisms in such geographical locations to observe and learn the evolution and functioning of nature and its phenomena is what we mean by nominalism.Darwin understood that Nominalism does not happen all on a sudden but evolve only slowly and gradually over a very long period of time.

There are different opinions about the biodiversity and its origin and persistence among western scientists.

Fitnessss	Origin	Sustenance /survival
Fitness is the basis	Theory of Lamarck As a Grey	Of Darwin As a Grey

Fitness is not the basis	Darwin Neutralism	Lamarck Neutralism
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Now it is taught in classrooms that the biodiversity is the survival of the fittest in their environment based on their strength or ability and their survival is only a chance .But Darwin did not think so.For example think of a seed “a” and a seed “b”.The type “a” has more productivity .Who selects this seed now ?It is not nature.But the farmer who cultivates and the Government which fixes a subsidy on a particular seed type due to different considerations and it is not a natural selection.It is an artificial human selection for survival of a particular type of seed or race.A mutant gene will either die and lost if affected by a disease or it will lose its ability for productivity.In either case the race is destroyed.The one selected by nature ,has the power to survive all the dangers or risks that happen to it .It is a strong selection.But the artificial manmade selections are not so. A commonest example we Pathologists quote to teach students is the sickle cell gene which survives the attacks of the malarial parasites .What Darwin speaks of is not the survival of the Malthusian /Marxist theoreticians and it is not the survival of the crusaders in their colonized islands (by killing the original inhabitants there) either.The fitness of Darwin’s theory of survival is the ability of different genetic makeups to produce enough children (and thereby natural seedbanks in a population)and thereby survive .It depends not on any external compulsion.If the fitness value is $w=1$,all the genotypes on earth will survive together ,without destroying each other.It will be a mutual survival of all living beings.If fitness value is -1 (negative) one race will get prominence over another.The selection co-efficient $S=1-w$.That is the selection in Darwin’s plan happens in two stages.

Stage 1: The creation of the biodiversity .

Stage 2: The continuity of this biodiversity .Protection of the biodiversity .

The protection of biodiversity naturally has to be a goal (Teleology) as of protecting all races of life forms and never to destroy any races/life forms.(For details see J.Donald Hughes 2006.What is Environmental history ? Polity Press.Cambridge and Malden UK ,USA).The environmental history is the transformations man and nature makes on each other when they live,survive and cope with each other for a long period of time.

The biodiversity of 7 nations in the year 1992 is given below:

Nation	Species	Endemic	%
1.Mexico	26000	3624	13.9
2.Indonesia	22500	15000	66.70
3.Columbia	35000	1500	4.3
4.India	16000	5000	31.3
5.UK	1623	16	1
6.Pakistan	4938	372	7.5
7.France	4630	133	2.9

(Ref : A student’s companion to Geography .Ed Alisdair Rogers & Heather A Viles .Blackwell .2003 second edition.page 29)

In this list taken in 1992 India is seen as fourth.But just compare the endemic biodiversity percentage alone (that is seen in that particular region alone) only two nations top the

list. One is Indonesia and second is India. When we go up from tropical region up, the biodiversity decreases. This is dependent on gradient of latitude on which human beings have no control. One has to understand this geographic peculiarity of India and the knowledge of Indian scientists about the theory of evolution among many other scientific knowledge systems, which developed here from antiquity. This consciousness of evolution and the way they responded to that happened millionna before Darwin and his theory of evolution, in the language of Sanskrit. The long coastline of India and its forcing factors, monsoon, tsunamis, the rising tides and salty water causing problems of agriculture, the methods to protect the race of natural paddy and other crops, the use of seeds (natural) which are above waterlevel even during floods (called pokkali seeds) etc happened by natural observation and study and practice over millions of years. All these existed before Indus valley civilization and Harappan people shows, how many millions of slow and steady observation might have happened as Darwin's theory suggests. The ancient Indians knew that they should not destroy fields and seacoasts since they are their livelihood, not for one generation but forever. Now we have lost this very important survival technique by modern manmade artificial science (Ch 10. Coastal environment. Geomorphological contributions to coastal management. Peter W. French pp 54-59 in a students companion to geography may be consulted.).

To understand Darwin's theory of evolution, therefore one has to first know the time when Darwin lived, the relation of the European mind with that of Indian and Asian minds at that time through direct and indirect contacts through translated works etc, how it influenced the western science to evolve rapidly, and how the entire world reacted to that new awakening. That is the real background of Darwin's work and it is only a small drop in the theory of evolution and its consciousness in entire human history. The Western mind was first seeing light of a natural environmental theory of biodiversity, and a theory of evolution of species from such a natural environment, the role of human beings and his artificial means of making monocultures of races and religions, (which the colonialists were experimenting with), the neurobiological sides of such developments, its ideological sides, quantum theories and general relativistic problems etc. Thus from the very first time, in the history of Europe and in the history of English language a renaissance happened when it came in contact with Asian minds in the colonies directly and indirectly. Darwin first proclaimed from what he understood from a biodiverse universe, that man is not the center of all life, he is only one among the many, and that was what the early ancient Indian evolutionary theorists had proclaimed too.

To understand Indian theory of evolution one has to comprehend:

1. The peculiar geography of India stretching from Tropical south to temperate Himalayas .
2. The clockwork of repetition of monsoon winds that function as a seasonal astronomical clock known to all farmers and scholars of India alike.
3. Biodiversity of its rain forests .
4. The ancient knowledge of farming, animal husbandry and fisheries including pearl farming
5. The most ancient sea routes and trade relations with far off places on both east and western hemispheres

- 6.The collection of material from forests and from fields (cultivated) for such trade purposes and the small scale and large scale guild industries which developed for the sake of trade and commerce with a world market
- 7.The way they crossed the seas and landroutes and the defence strategies and administration that developed for all this well organized endeavours
- 8.The scientific importance of the 6 darsana in this context
- 9.The educational strategy of allowing all local languages and its branches to grow with their natural ability of growth, but at the same time establishing welldeveloped communication language understood by all educated people alike so that communications from Kanyakumari to Kashmere is possible, and this national language system and its communication methods as part of world trade .
- 10.Before the languages develop a alphabet for writing, they might have existed in a prakrit oral or spoken form in people. In 16000-13500 BC the people of Northwest Greece in Clithy Rockshelter were a tribe of uncivilized group making skins with stone implements a specialized site for butchery and carcass processing and associated tool processing (page 39 A students companion to geography ibid) and did not have a urban city as in Indus /Mehrgarh area. They didn't have the tropical green leafy biodiversity and had to depend upon animal food . But in tropical rainforest area with a wide variety of food available a vegetarian food habit and a protection of biodiversity and ecosystem was quite natural to develop. The difference between temperate Europe and tropical Asia (especially India) has to be understood from that point of view and not from any religious point .

This itself shows the importance of understanding how and what was thought and understood by Indians about their environment and the cosmic world ,and how they analysed it ,and how they formulated their quantum theory of Paramaanu from that analysis, and how they formulated their system of mathematics and saamkhya philosophy, their timewheel ,and classification and nomenclature of seen and unseen objects and use of it for practical life, especially in healing traditions and in ecology and survival of races and in keeping fit for survival. Whoever ,in any part of the world ,if they seriously want to compare the modern thoughts and consciousness with that of an ancestral mind(equivalent to ancestral brain) has enough material in archeology as well as in scriptural thoughts in India .

What happened when the Caucasian culture met face to face with such an ancient culture of India ? That is the history of Europe after European arrival in Calicut in 14th century . Before that they had only indirect evidence from Arab and Greek chroniclers and that too only very scantily available to them . To call all the science and philosophy texts of India as religious texts is the greatest mistake that modern academics are making and passing on to the not-so-informed readers . The ancient scientific mind is not a monoculture mind, but a biodiverse mind in Tropical India quite unlike the semitic minds we find in other areas . The grand unification theory of science has already been achieved by a process of advaitha in India millennia before. To understand it one has to comprehend Indian sciences. Darwinism is the very first attempt of a European mind to discover the biodiversity of life ,its causes and its maintainance in a biodiverse world(hitherto unknown to it). The Indian theory of evolution had developed from direct contact with that biodiverse atmosphere for several millennia . In the six darsana or

Visions of philosophy of India the place of a human being in the living,nonliving ,macrocosmic and microcosmic fields are thoroughly analysed and the path to discover that place by educating the self also is learned.The root cause for all manifested and unmanifested things is the chith or chithisakthi,the urja or energy .From that unmanifested impersonal energy how is this cosmos with form and classifiable features and names evolved ?That is then described in detail.The knowledge of such a people and their awareness that it has to be preserved for posterity by conscious efforts(educational system in Gurukula) thus becomes the world heritage as intangible heritage as UNESCO definition.With this brief understanding of evolution theories in Europe and India let us see what the theory of evolution in India says .

Indian theory of evolution:-

- 1.The unmanifested energy as invisible light and sound waves of highest frequency are the sookshmathama or subtlest.The biological vision (adhyathmadrishi) experiences it as Naada or sound wave called NaadaBrahman .
- 2.The short waves of subtle energy called sookshmathara are high energy waves and they too are not directly perceived by our gross organs.The yogic vision(Yogadrishti)or yogapratyaksha is needed for cognizing it.The logically based thought based on yogapratyaksha is called Prasamkhyana.In this are included both yogadarsana and saamkhyaadarsana of Kapila considered as the first to formulate samkhya .
- 3.The theory of tharangagathy or wavemotion in a media of light with quality of pure satwa by chalana and kampana(movements ,vibrations)which are only different forms of the media itself. One wave enters from external objects through our body(annamaya)manas(manomaya) budhi (intellect or vignaana) and reach Athman and another wave enters from inside (originating in Athman) in the same path in reverse order to the external object and their samyoga or meeting creates the Indriyapratyaksha (sense perceptions) of neurobiological energy .This is what Vaisesika school tells us and as we know very well these are the modern afferent and efferent nerve impulses in medicine.

From a cause originate the effect and not vice versa.Sath is the cause and the world of senses is the effect and therefore sath or truth is beyond what we call the neurobiological sense perceptions.That which was there in the beginning ,called a saamaanya(general) is the cause for the visesha(special/specifics) which are the forms of transformations due to orderly expansion.They have different frequencies of movement or wavelengths.When in an orderly fashion ,dravya or solid object is formed by gradually decreasing power ,and by manifestation its power of motion also decrease as we notice in dravya or world of matter.The first form and the first unit(maathra)of any dravya is called a paramanu by Vaisesika.In the evolution and expansion of dravya the last visesha also is a paramanu.In the case of dravya paramanu is that state beyond which a parinaama or transition is not possible .All physical objects are made of four types of paramaanu and it is called the Bhoothaparamaanuchathushkam(bhoothachathushkam or chathushkam in short as in sangam literature).

The first paramanu of akaasa is allpervading and is present in all others.

- 1.Vaayu ;represents magnetic energy and power of movement
- 2.Agni; Vidyuta or electric power in the vajra or thunderbolt

3.Aapas is a combines electromagnetic power which is needed for development of life and its diverse forms.

4.Prithwi .Has the three elements above with most solidified state and with aakaasaparamaanu condensed so that it is ready for new creativity.

All these are formed first .

The next sarga ,after creation of the four paraanu mentioned above ,is called dravyarambha(origin of matter).This theory is also known as aarambavaada (argument for origin).The visesha or a special object is something which acquire a quality change by a preceding change in its maathra(unit).

Paramaaanus join together to form an anu .(subatomic particles form atom)

Anu join together to form a thruti .(atom form molecules)

Thruti join together to form a sthooladravya or object grossly seen and grasped.(molecules join to make a gross object)

This gross object or sthoola is either jeeva(living) or ajaiva(nonliving).Ajaiva are loha like thrapu,seesa,rajatha,suvarna and the like .

Samyoga or union is the swabhavaguna(natural property) of dravya(matter).By samyoga the guruthwa(heaviness) increases and by attraction things fall to ground/earth.When the organs of dravya are made sithila it gets dravathwa(fluidity).When the intervals between the anu are made expansile by sneha(oil) the dravya gets saithilya and it is called adhesion or samyoga.The parathwaaparathwa (relativity in timespace) parasparaapeksha(interdependence)krama(order)etc are created by the sambandha(association)of desa(space)and kaala(time).

There are 5 karma .Of these the strongest is the gamana or going (away from earth's guruthwa)and its opposite is aagamana (falling down) or coming back to earth.

Panchakarma are in the order of Bala(sakthy or power /force):-

1.Gathi which includes gamana and aagamana .This is the movement and force needed for it .The kinetic energy .(This is not restricted to earth alone but to all objects including the soul in its cyclical paths)

2.Utshepanam .The repulsion of a movement from below up towards head from foot in a man ,and from earth to sky when an object is thrown up.

3.Avakshepana .It is the opposite movement from head to foot in a body of prana /blood etc and from above down in the case of earth and its atmosphere.This is the attraction force of earth .

2 and 3 describes the magnetic guruthwakarshana of several phenomena by earth and its atmosphere .The theory of punarjanma also depends on this.

4.Prasarana: Expansile spread which happens in a mandalakshethra or a fieldspace of energy

5.Aakunchana or contraction occurring in a fieldspace .

The direction of the movement of a paramaanu is called its mukha and in a cyclical repetition,this is the cause or hethu for dikparivartha (directional change).The gunapaksha of dravya(qualitative properties of matter)and karmapaksha(properties of forces or power)become changed in matter due to apratheeyamaanathwa which is in the form of gathy(potential energy).Thus a dravyasamskara (a culture of matter) with different guna and karma are formed .The most unmanifested single (Eka) root cause ,thus gradually and in an orderly way manifests as aneka(with manifold/many forms) and

qualities and this is the effect and not cause .Once karma or function has transformed and evolved into samskaara we can observe three types of samskara.

- 1.Vega- momentum- dravyaguna(property of matter)
- 2.Bhavana - vikshepakakarma for a pinda(mass)with niyathagathiseela(fixed movement)
- 3.Sthaapaka. In pratheechi or opposite direction when destruction happens a samskara become permanent and established
Then there are 2 more samskara observable
- 4.Bramanasamskra- revolution
- 5.Kiranasamskara.- valaya (a circle/spiral) and this is called kiranasamskara.(kirana-Ray)

Vegam is the momentum .For a object having 100 paramaanu and one with 1000 paramaanu the niyathagathi(law of motion) are different.The vegasamskra is that dravyaguna(property of matter)which is prathiparamaanuka(the culture of each of the subatomic particle)and their combined ekakarma, and with different vegatha (speed)

.Vega is dravyaguna as well as the multiplication of the gathi

.(Gathigunithadravyaswenaprathipathy).Prathikshanam (every moment) gathi is measured by measurements like angula(inch /finger) etc.

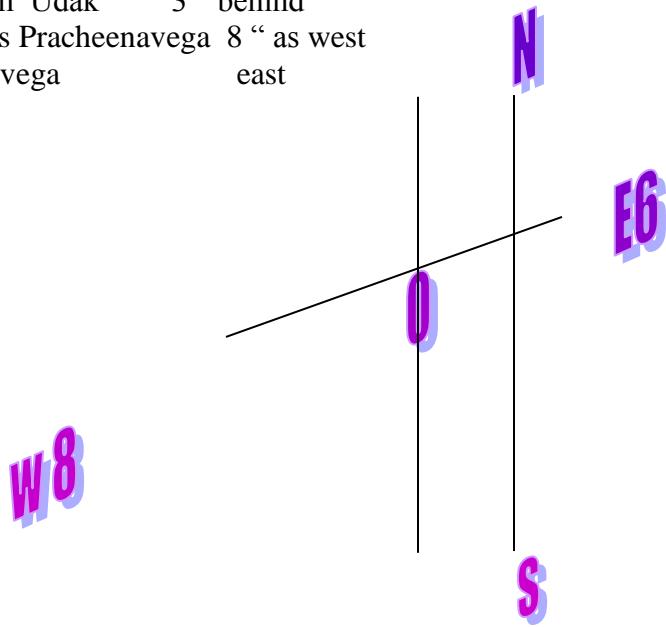
Bhavana:- It is the vikshepakakarma for a pinda(mass)with niyathagathiseela(fixed movement) in dikvikshepa.Karmasamskara is the pratyaya that originate by four speeds of directions by dikvikshepa.Th efour disavegatha are named as ,

Chathurangulam Praag) 4 “ in front

Thryangulam Udag 3 “ behind

8 angulam as Pracheenavega 8 “ as west

6 as udeechivega east



When this samskara losses the forward gathi of chathurangula ,its pracheenavega (movement to back) increases .

Sthaapaka:- In pratheechi or opposite direction when destruction happens a samskara become permanent and established and this is called sthapaka .This is also called sthithsamskara or maintainance of an existing state .This is the Nitya or nirayana state of Inertia .

Bramana:- By gamana and avakshepana we get bramana or revolution .Bramana is in fact bhavana eternally associated with gamana.For the sun,moon and other gola(spheres) and star mandala(fields) it is described by samskra like parimandala both in savya and apasavya(clockwise ,anticlockwise).The modern classical physics,movement of celestial spheres, revolutions and rotations,law of parallax etc are thus included in this karma.

Kirana:-Bramana is the continuous and everhappening gamana and avakshepana between a sthiraparamaanu and a gathiparamaanu .(subatomic particle unit of space and velocity). Sthiraparamanu is the avakshepaka and it is samavaayi.The avakshithaparamanu is called a samyogiparamaanu .The samavayiparamanu ,if it travels in a linear gathi,will give a correct anuprabandha.But by samyoginibramana the udaya or rising is in the shape of valaya (a circle/spiral) and this is called kiranasamskara.Kirana is a ray .The anuprabandhagathi is exactly like the rasmeevyuhagathi .In kirana ,the paramanu(both samyogi and samavayi)due to difference in their jaathivikalpa (like prithwi etc) makes asamkhyam(numberless) kirana or rays.This is called a Chaaga .By this anantham endless chaga or rays in this world and other worlds,swam(own)and param(other) yajna(sacrifices/functions) happen .Therefore kiranam,yajnam and chagam and its knowledge is the paramakashta (ultimate limit) of the sasthra(science)and is adrishta(unseen).

Coming to kriyasamskara of dravya (science of vibratory motion in matter) ,its gunasamskaram(vibrations in quality)gnaanasamskaram(vibrations in neurobiological cognizance and knowledge) have to be understood.If we know this much we have awareness of the root vibration (waveparticle) which has caused all these known and unknown worlds .

Gunabheda (difference in quality)are of two types.

1.Sannikrishta .The colour,taste,smell,touch,sound etc .All living things including man has these in various proportions.

2.Asannikrishtam . The measurements,weights,parinaama or evolution due to change in measurements etc.Samkhya or number and its science is an asannikrishtaguna and by its abstract knowledge we measure all.This side of science was very strong in all Indian people of ancient times.Ample evidences are seen in IVC/Harappan archeological sites for this and there are both Arabic and Greek references for it too nothing to speak of Chinese and Tibetan references .This is a very important tool for measuring a people's evolution status .

In akaasaparamaanu as unmanifested and in jalaparamaanu(water)as manifested we can notice the movement of waves.(wave mechanics).We also notice desadesantharaprapthi (expanding from one continent to another) for a water wave .As we experience in large waves of a tsunami .In a kharavasthu(solid) also wave motion is there.But we do not perceive it since it has a limitation for its physical space.In the sookshmaparamanu of a solid the samskara called kampana(vibration)exists even in a solid state object.Gathi is defined as prathikshanam kampasamkhya (number of vibrations per second).The frequency is thus beautifully defined by samkhyavaisesika.By a difference in gathi (frequency) the form also changes.This is based on the ucha(height of frequency) and visthaara(volume /expansion) of the kampana(vibration).This is demonstrated by a musician and by the musical instruments of ancient world.

Sajaatheeeyasamskara is the samskara with similar forms .Having the same form and hence belonging to same jathi or group of origin.When a different form is there it is called vijaatheeeyasamskara.All humans are sajaatheeeya .All rats are sajaatheeeya.All parrots are sajaatheeeya.

Man and parrots are vijaatheeeya and so on.

In sajaatheeeya objects the gathivishesha etc will also be similar .It is by the vyuthkramana of gathi ,a vasthu or object gets a special visthaara or volume.They are inversely proportional.

Gathitheevra (speed) cause shrinkage of vasthuvisthara and gathimanda (less speed) cause increase of vasthuvisthara .Thus by observing size and mass of object one can understand the gathi of a vasthu and its paramanu .

Yatha paramaanoonaam parasparadhaaranaaakarshanaroopa:

Samyoga ukthasthathaa samskaaraanaam samyoga:

Sannikarsha uchyathe.

How does the samyoga between the paramaanu happen ? By mutual dhaarana (cognition) and aakarshana(attraction power).When paramanu unite,the samskara also unite.This samskarasamyoga (union of samskara) is called sannikarsha.When two similar or sajaatheeeya waves unite,there is amplification of their gathi (movement) called gathivisthaara and that increase is called the savarna (resonance).Then,since both are equal ,there is no chance of one producing apakarsha(lowering)of the other. But when the different types of waves unite the visthara of the wave decrease (what we now call interference of wave function) and nonresonant or less resonant waves are formed and this is called avarna .This produce a lowering of quality (uthkarsha) of wave and a feeling of apakarshabodha (awareness of lowered status).This law or Niyama is functioning for the determination of the effect or product ,from the quality of the causes that united to form the effect .In the beginning of the dravyagunakarmaarambha (origin of function of quality of matter) each were sajaatheeeya only .And by sankara between them had happened all the vijaatheeeya and the biodiversity or jaivavaividhya is a result of such sankara only.By samyoga,dravya is created.Inwhatever that has undergone samyoga(union) there is vibhaaga(divisions/classifications) .We can separate them /divide them to parts and wherever vibhajana(separation/classification /division to parts) is possible,there is bhaavana (concept/imagination) of vega (momentum).

What is the difference between samavaaya and sambandha ?

Samavaaya is samyoga(union) with mutual dependence of two dravya .samyoga without mutual dependence is called sambandha.(an association).In samavaaya relationship one of the dravya that unite is called as pradhaana(which samkhya philosophers have discussed) and the other is the samavaayi.In sambandha both dravya have equal importance.Thus agnisamyoga functions in general (samanya).

When there is a simple combination of mixtures it is called Dravyamisram.

Paakajasamyoga is union with chemical combination and digestion.In paakajasamyoga the dravyamisram will not be seen alike and it will have a total transformation from one to another form.

Anu is a paramaanusamudaaya (several paramaanu).Dravya is an anusamudaaya (several anu make dravya).Around the bhooparidhi (limit of the earth) about 64 yojana is a vaayumandala (field of air) made of dhooma (clouds).This is called Naadyavaayu (air in the naadi around earth).This is the tradewinds.This has properties of pathana(fall) narthana(dancing) and avaskandana(flow in opposite directions).This is different from the Pravahavaayu .In the cloudy part of naadivaayu (called dhoomyaasatwa) there is touch and Guruthwa(gravitational pull).By joining with thejas (heat) it can undergo apakarsham (nimbocumulus clouds) by process of aapeedanam (pressure and compression) samghaatha(union and condensation) .It is this which brings rain . The word Bhoomaa means bigness,Guruthwa or weight .It is due to the group of prithwi,aapas and vaayu that bhoomi (the one with force of attraction due to weight) is formed.In thejas (heat) Surya is having bhooyathwa(greatness/ size).In Vaayu ,Meru has bhooyathwa .Since vaayu in a mountaintop(meru) is sthira(fixed)with nigarana(magnetism) it is called a Giri .Meru is the center of attraction of the Bhoomi and it is called the dhruva or pole .This center of attraction has three directional (udak,dakshina and Thiryak) vaayusamsthaana .The rays of the dakshinameru ,through Utharameru covers the entire nabhi of earth in samaanapada (equal measures) .Like praana and apaana this vaayuchakra(wheel of vayu or air)thus functions all the time around earth.The two merudhruva has the vaayumarga,called dakshina and Utharanaadi ,one revolving up and the other down and producing sammoorchna and suvarcha to each other.It is because of this the earth aquired guruthwa .(gravitational pull is due to this) .This is the reason for an object thrown up ,coming down back to earth.(What Newton said in 16th century explained in simpler words by Kanaada).It is because of the same law that rainwater pours down on earth.Since the own bhoomi (own kshethra) for thejas (heat) is sun,always we find agni(fire)raising up.(Urdhwajwalanam).It is because of the organization of the two Meru (south and north pole) the movement of vaayu in both directions(prathimandala) that tradewinds with Thiryag (opposite) directions are produced.Thiryag is in opposite direction.Vidyuth or electrical energy is a special touch of this magnetic winds or vaayu.It is a combination of ushna(heat)Thejas(energy of sun)and theeshnasparsha(hot touch) of agni,magnetic power and winds and is experienced by the touch of it.But the electrical power of vaayu is not felt in all places where vaayu exists but at special points .(in cosmos and in body alike).

Samjnaakarma of padaarth(a(nomenclature of objects)).

Naamakarana or naming is done depending on the vaisesika guna or special qualities.For prithwi the vaisesikaguna is gandha or smell.This could be either surabhi or asurabhi and there are two types of prithviparamaanu for these 2,as gandhasrothas (that which allow flow of smell) .By their sannikarsha and asannikarsha is produced numerous types of smells .Prithwi has got all the other 4 paramaanu as well.Therefore with combination and permutation of all these in various proportions various objects are originated by union.

In sookshma(subtle) the arammba(beginning) of form of paramanu(subatomic particle) happen.Their union(samyoga)) leads to sthoola (gross) form (prachaya)as effect(karya).Prithwi is a prachaya .In prithwi which is a prachaya,union of agni(fire as

agnisamyoga) is the sthoolaarambha (origin of gross worlds).The atom of prithwiswroppa the prachaya become gross manifested form.

First paakajasamyoga of the prithwipitaraanu(atoms of gross prithwi). From it the atoms of agni or heat (chemical heat production) .From their general union (samanyasamyoga) the prachaya or compound .From this wood,metal ,stone etc (ajaiva) originated.How by anuprachaya we get dravyamahathwa ,according to that by greatness of samskara the rays of forms generated also will have maheeyatha(greatness).This means that by quantity and quality of atoms and molecules that undergo union,the quality ,size,the gravity of matter etc (quality) of matter also changes .Because the rays of forms are sookshmathama (subtlest) in this form,our eyes cannot see the movement of that wave .We do not see that eka(one) but see the anekaroopagunadravya (the many with form,properties as matter) only with our gross eyes.From the formless vaayu ,aakaasa etc one has to think and analyse about the lack of roopasamskaara for them and thus cognize the truth of the eka .It is by the krama or order which is seen in all the seen and observed,experienced objects that we get our samkhyagnana (mathematical knowledge).Samkhya is always alinga(without linga or a lakshana) and is transcendental(not cognized by physical senses) .It is krama(order) and is kaaladesakrith(creator of time and space).That has to be known by chithanigraha(by control of chitha in concentrated introspection of yoga only).The direct perception of order(kramapratyaksha) is always atheendriyapratyaksha(beyond senses perception) and never by external sense organs.It has no linga.Therefore it is different from laingikagnana and is alaingika knowledge beyond all union of matter in mundane world hitherto described.

By prithivyaanusamyoga gross matter originated.

By sareeraanusamyoga gross body originated .

The gross body of pasu ,(cow,horse,man etc) is yonija (born from a womb) by laingika samyoga (sexual union).Those living things born without sexual union are given the name ayonija .(not born of a womb).In this way 14 (chathurdasa) types of bhoothasarga (origin of bhootha /living and nonliving things) happened .

Now coming to human being.Once man is born ,his kriyadharma(functional properties) are based on gunadharma(quality).The gunadharma of the five elements ,the lessening or increase of three gunas called sathwa,rajas and thamas,their kriyadharma makes a person's swabhava (character)vaasana(tendencies)sradha(concentration) and behaviour.Thus by one's own character one elects one's varnaasramadharma .Asramadharma is the four stages in one's life evolution.Varnadharma is the profession one chooses according to ones gunadharma/kriyadharma.This karma can either increase or decrease one's samskara ,depending upon sajaathey aand vijaathey unions and wave interferences.Samskara may be either samavaya or sambandha(this was practiced in Kerala till independence).By such unions many types of manushyajaathi (human races) have been created.The pure and samkara lineages do exist side by side .For maintainance of biodiversity one has to keep the pure race which is a natural selection, and also experiment with natural samkara too without harming the ecological relation of any of the existing races.This is the same way as the pure and cross breeds of animals,plants and birds are produced in wild life and in domesticated life .This is seen only in a tropical region with monsoon winds and enough rain and enough races of plants,animals and

birds .The laws which an Indian ancestor made were thus for survival of all races of living organisms, and the protection of species ,the strengthening of seeds by different methods ,and experimentation with racial mixing .And the knowledge came naturally from millions of years of observation, understanding and practical life and theories formed out of it.

Now ,**in this theory of evolution of India ,there is no argument or controversy between the order of God's creation and science .Because both are one**.It is a **natural evolution by natural selection** .Therefore ,if the modern scientist understands this theory of evolution the controversy between Darwin's theory and the Biblical creation will be naturally solved.Bible gives order of creation of man from Adam as very important and gives secondary importance to genesis of the other objects.The complete scientific explanation which Indian science gives as above is not there in Bible. This was the reason for controversy between the scientists and religionists in Europe over Darwin's theory of evolution.Darwin got his ideas only after Europe had a direct contact with India ,and the influence of Indian science, and due to his vasana and karmaguna he did some personal experiments and formulated a theory of evolution.He could not call the Biblical God as the ultimate cause of this evolution because there had been a gap in his knowledge .The Bible didn't have enough scientific proof to convince him.And he didn't have direct knowledge of all the scince scriptures of India too .The quarrel between religion and science,between church and Darwinism is nonexistent if European scientists understands the theory of evolution of India as given in nutshell above since it will fill all gaps in the iunderstanding .The astrophysics and mathematics ,the practical aayurveda based on the theory ,the sabdasasthra and music ,the philosophies and darsana of India all integrate the philosophy and science of consciousness in a single significant whole and that is what the modern world needs !!!

INDIAN THEORY OF EVOLUTION

SAMANYA (GENERAL)

1 Gunaatheetha Brahman .Sookshmathama. Called NaadaBrahman .Perceived only with Adhyathmadrishy .Symbol (zero)

2 Panchathanmaathrasrishty

2a Aakaasa Brahmalinga.Only sabda.Pranavathanmathra as wave .Pervaded all .

Symbol 1 eka.Yogapratyaksha. Samkhya count starts from here.

2b Vaayu .Dwiguna (2 guna) of sabda,sparsa.Magnetic force.Power of sound experienced by its kinetic movement .Symbol 11

2c.Agni. Thrigunathmika .Sabdasparsaroopa.Electrical energy in Vajra(thunderbolt) as Vaira (diamond) .Symbol ▲

2d.Aapas.Four guna.Sabdasparsarooparasa.Electromagnetic wave energy observable and experienced .Essential for creation of life.+

2e.Prithwi .Sabdasparsarooparasagandha .The earth paramaanu . Symbol ☽

Upto this is called the **Prathamasa** . (The first wave of creation which took millions of years)

3.VISESHA(SPECIAL)

2nd sarga .Dravyaarambha (origin of matter) called Aarambhavaada(Theory of origin of universe/matter).

Visesha is a object that aquire a quality change due to a preceding change in its unit(thanmathra)

3a.Basic unit is dravyaparamaanu(subatomic particle of matter) and kaalaparamaanu(corresponding particlewave of time) which are interwoven and inseparable.

3b.Several paramanu in different ratios unite= An anu (atom) is formed

3c.Several anu in different proportions unite =A thruti is formed(a molecule) It is measured in Kaala (time)also

3d.Several thruti = The sthooladravya(gross matter) of different types according to units and their combinations.

3e.Classification of Sthooladravya to ajaiva and jaiva

Ajaiva like sand,metal ,stone etc .Thrapu,seesa,ayas,rajatha,suvarna etc as metals formed by different proportions.

Jaiva classified as swedaja (small bacteria ,upto lice),udbeeja (from seeds –plants ,mushrooms etc),andaja(from egg-reptiles,birds) Jarayuja(from placenta-animals and man)

The Gunaatheetha Brahman as panchathanmathra and panchabhotha and as the thrigunathmika praksriti does a eternal cosmic dance in three functions of creation,sustaining and destruction of all that we see with our gross eyes,our yogic eyes and our samkhya and dharma darsana and what we see as the eternal in Adhyathmadarsana alone is absolute truth and all others are relative only designated by the term Maaya (translated into English equivalent as Illusionary). Because all these change and are transient.All Indian darsana accept this general plan and the minor differences are from where they start and how they explain it only.Just like our modern scientists and researchers do .

See that adhyathmadrishti (spiritual) or vision is considered as the ultimate truth,but even that is analysed and experimented with for self realization and never left as a blind belief . The science and spirituality were not two in India and no controversy existed between the two .Those who were scientists were spiritualists too and never lead a loose life .They practices the science which they preached.That is the ultimate realm where science and spirituality meets.That is the ultimate evolution a human being can ever achieve .

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